

ANCIENT AND MODERN GOG AND MAGOG.

BEING A SERIES OF

EXPOSITORY SUGGESTIONS

CONCERNING

THE TYPICAL ALLUSIONS OF ANCIENT GOG AND MAGOG, AHAB
AND JEZEBEL, ONE THOUSAND YEARS OF MARTYRDOM,
ELIJAH THE TISHBITE AND HIS MISSION, MODERN
GOG AND MAGOG, TREADING THE WINE-
PRESS OF THE CLUSTERS OF THE VINE
OF THE EARTH, THE MARRIAGE
SUPPER OF THE LAMB,

AND

SUPPER AND BATTLE OF THAT GREAT DAY OF
THE OMNIPOTENT ONE.

BY S. S. BREWER.

BOSTON, MASS.:

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J. HEMENWAY, BUSINESS AGENT.

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ANCIENT AND MODERN GOG AND MAGOG.

ANCIENT Gog and Magog is as forcible a type of his namesake of this day as we can possibly conceive; but it is impossible to present all the scripture here that has a bearing upon the subject; we will refer you to some, trusting that you will do yourself the favor of obeying the apostle's advice, as you can read in 2 Peter i. 19. I hope it may be acceptable, and cheerfully obeyed; it is blessed to "do well."

The three great recruiting parties are the Dragon, the Beast, and False Prophet. Concerning the first and third, the language of Isa. ix. 15 is certainly very pertinent.

15. The ancient and honorable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

First. The Dragon is first introduced as a symbol and an oppressor of God's people, by Ezek. xxiii.

3. Speak, and say, Thus saith the Lord God; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself.

The Dragon as the symbol of Pagan Rome is introduced in Rev. xii. 3, having seven heads and ten horns. The seven heads indicate the seven forms of governing that it had passed through; it was then cast into the "bottomless pit," and is seen ascending as an "eighth," see Rev. xvii. 8 and 11; this is the last head. He goeth into perdition (2 Peter iii. into fire), at "the day of judgment and perdition of ungodly men."

The Gog and Magog of the 38th and 39th chapters of Ezekiel are in many points as clearly typical of the Gog and Magog of Rev. xx. 8, as can possibly be conceived.

TYPICAL GOG AND MAGOG.

God commands Ezekiel to utter terrific judgments against Gog, a chief Prince, and the land of Magog, where dwelt his predatory bands, xxviii.

1. And the word of the LORD came unto me, saying,
2. Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him.
3. And say, Thus saith the Lord God; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal.

1. Gog was the chief prince in the land of Magog, where he gathered his hosts for battle. Satan is called "the prince of this world," "the prince of the power of the air." It may be presumed that the Gog and Magog with his hosts prepared for battle of Rev. xx. 8 is Satan and his hosts.

2. Ancient Gog's army was immense; see Ezek. xxxviii. 4-10. Gog's army of the present is also immense, Rev. xx.

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

3. Ancient Gog's mission was predatory; to take "spoil and goods, to carry away silver and gold, to take goods;" please see xxxviii. 12, 13. There are a multitude of Magogs breathing forth the same spirit this day.

4. There were terrific judgments uttered against Gog, Ezek. xxxviii.

22. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

There are intensified judgments awaiting Gog and Magog, in the day of God's wrath, when he shall cause to fall out of heaven great hail, about the weight of a talent.

5. Gog fell upon the open field and all his bands, Ezek. xxxix.

4. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field, to be devoured.

5. Thou shalt fall upon the open field: for I have spoken *it*, saith the Lord God.

The destruction of Gog and his hosts, is called the sacrifice of the Lord God, see Ezek. xxxix. 17-22. It corresponds precisely with the supper of the great God, described in Rev. xix. 17, 18; when Gog and Magog shall fall at Armageddon; none should fail to read the references.

Second. The Beast, the second character in this unclean trinity, wedded to the False Prophet, the Pope of Rome, was kingcraft. We will now notice the ratifying of the bond of union, in as brief a manner as possible: "During a reign of forty-six years, Charlemagne extended his dominion over the whole of France, Germany, Italy, Hungary, Bohemia, Poland, and Prussia." During that time one historian saith, "Year after year he wasted their country by fire and sword, overthrew their idols, leveled their temples to the ground, erected fortresses amid the ruins of their villages, and carried away vast numbers of captives to the interior of Gaul (now France); to this forced emigration succeeded unwelcome thousands of reluctant Saxons, who were compelled to subscribe to the ceremony of Baptism. And Witikind did homage to Charlemagne in *Champ de Mars*."—*Edwards' History of France*.

Wittikind was the last leader of those Pagan legions, of whom history states, "In Wittikind, their heroic leader, Charlemagne encountered a warrior as fearless, if not as fortunate, as himself." This subjoined item of history seems to confirm the union of kingcraft, the Beast, with "the False Prophet that teacheth lies."

"On the festival of Christmas, the last year of the eighth century, Charlemagne appeared in the Church of St. Peter, and to gratify the vanity of Rome, he had exchanged the simple dress of his country for the habit of a patrician. After the celebration of the holy mysteries, Leo (the Pope) suddenly placed a precious crown on his head, and the dome resounded

with the acclamations of the people, ‘Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific Emperor of the Romans!’ The head and body of Charles were consecrated with the royal unction, after the example of the Caesars, he was saluted, or adored by the Pontiff; his coronation oath represents a promise to maintain the faith, and the privileges of the Church.” — *Gibbon*.

From that time until the Fête in the *Champ de Mars*, the kings and the Pope were the arbiters of the nations. When Charles the Great had subdued all the Dragon worshippers, his body was consecrated with the “royal unction.” About one thousand years after that, Louis, King of France, was guillotined on the 21st of January, 1793.

“The body of Louis was, immediately after the execution, removed into the ancient cemetery of the Madeline. Large quantities of slack lime were thrown into the grave, which occasioned so rapid a decomposition, that when his remains were sought after in 1816, it was with great difficulty that any part could be recovered.” Such was the dragonic hatred against the king, whom Lamertine, in his history stated was once “the God of the nation.”

On the renowned field of military glory, *Champ de Mars*, near the close of the eighth century, Witikind, the most valiant and renowned of the Saxon Chiefs, laid down his arms and received baptism. The law of Charlemagne was that, or death. In the year 1792, on the same field, there assembled three hundred thousand citizens, twelve hundred musicians, three

hundred priests, and deputies from the army and navy, the president of the National Assembly, the king and queen, to accept the new constitution, and swear to support it. "On the 26th of May, 1792, they passed a decree commanding the immediate banishment of every ecclesiastic, without exception, who would not take the oath." The chain that had bound the Dragon was then broken. Chain symbolizes law, for instance, Ezek. vii.

23. Make a chain: for the land is full of bloody crimes, and the city is full of violence.

It was forged by Charlemagne for the Pope, "on the festival of Christmas, the last year of the eighth century." The length of that chain is noted in Rev. xx. 1. It was placed in the hand of the fallen "Star" of Rev. ix. 1, and in verse 11, he is called the angel of the "Bottomless pit," and also his character is defined.

11. And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

Margin, a *Destroyer*. To such a one Diabolus could take no exception. A key signifies power and influence, as in Luke xi.

52. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

Also, Rev. iii. 7. From two authors I cite a few of his titles, in which there are embraced stupendous power and influence.

"Divine history," page 181. "Vicar General of

God in Earth," and "Divine Infallible Pope," "The most holy and most happy, who is the arbiter of heaven, and the Lord of the universe, the father of kings, the light of the world," etc., from "*Papal Rome as it is*," page 181. The above are all blasphemous assumptions. The Church of Christ is declared to be the household of God, Eph. ii.

11. For other foundation can no man lay than that is laid, which is Jesus Christ.

20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

The Pope and his strong delusions and blasphemy is predicted in 2 Thess. ii. See it. He has called himself, "Father in Christ, and Lord our God." Such assumptions are without foundation, consequently bottomless. David was once in a pit that had mire and clay. But this is an abyss of mysteries, as stated in Rev. xvii. 5. The word is most certainly metaphorical, and refers to the entire system and dogmas of Rome, without any foundation in the Scriptures.

It is proper to notice the derivation of the appellatives in Rev. xii. 9: Dragon, Old Serpent, Devil, and Satan. These were names of agencies that the Adversary hath employed in his service. The Serpent seems to possess the right of primogeniture. It is written, that "the serpent was more subtile than any beast of the field." "Subtile, sly, artful, cunning, crafty, insinuating." — *Webster*.

The Adversary appears in the land of Uz, and is called Satan, (see Job ii. 1, 2), but failed in leaving a symbolic representative. But in Egypt he found

one that proved himself a fit subject for his satanic designs, and is called "The Great Dragon." Ezek. xxix.

3. Speak, and say, Thus saith the Lord God; Behold I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made *it* for myself.

In Matt. iv. he is called "The Devil," where he failed to make the Second Adam a victim to his lying deceptions.

Rome, at the time John wrote, was symbolized by a great red Dragon, and is called also that old Serpent, the Devil. Rev. ii. 10. "The devil shall cast some of you into prison." We are certainly to understand that it was done by its judicial authority, and when we read verse 13, "Thou dwellest where Satan's seat is," it is proper to believe that Rome from whence its laws emanated is meant.

THE TIME OF THE END.

Doubtless the Almighty designed that some very important event should transpire to mark the commencement of this important period of time. The event is thus predicted:—

26. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

The Hon. G. Noel says in the Literalist, No. 3, 1840, "Can the overthrow of the monastic orders, plunder of Church property, the destruction of religion by legislative enactment, and the massacre of a hundred thousand of her clergy, be consistent with any

reasonable estimate of domination and power. Under such terrific judgment upon the persecutor, can we refuse to admit that the period of twelve hundred and sixty years has terminated its course." General Denican estimates that two million and a half perished from the year 1792 to the middle of 1794. They had shed the blood of saints and martyrs. God in his providence gave them blood to drink.

There were three parties engaged in that terrific tragedy. Royalty became effete, incapable of executing papal mandates, leaving the Dragon and False Prophet as contestants, as they now remain; each helpless in comparison with their previous attitudes before the world, as fit resemblances of their symbol, a trinity of croakers, incapable of suppressing antagonisms as they had done previous to 1792. Therefore the way was prepared for the amphibious, unclean spirits to go forth upon their mission. The frog is an inhabitant of land and water, but when croaking occupies a squatting posture. Their prototypes fittingly resemble them. They occupy the element of worldly polity and religion. Permit me to direct attention.

First. To the Dragonic frog. Their worldly polity was atheistic. Ezek. xxix.

3. Speak, and say, Thus saith the Lord God; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made *it* for myself.

Their religion was adapted to their principles. Notice Num. xxv.

1. And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

2. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

Notice the first croaking of these frogs, immediately upon their ascension from the "bottomless pit." One writer states that "the Christian religion was publicly abjured," and that, "A veiled female, arrayed in blue drapery, was brought into the assembly; and Chaumette, taking her by the hand. Mortals," said he, "cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no Divinity but Reason. I offer you its noblest and purest image. If you must have idols, sacrifice only to such as this." When letting fall the veil, he exclaimed: "Fall before the august senate of freedom, oh Veil of Reason." At the same time the goddess appeared personified by a celebrated beauty, the wife of Momora, a printer, "known in more than one character to most of the convention." The goddess, after being embraced by the president, was mounted on a magnificent car, and conducted amid an immense crowd to the Cathedral of Notre Dame, to take the place of the deity. The Dragon had then ascended from the Abyss, and since that hath been upon his mission, as predicted, among the nations of the earth, disseminating the atheistic unclean spirit, that is becoming almost universal among the nations.

You can read* an instance of ancient Dragonic frog-croaking that filled Ephesus with wrath and confusion in Acts, xix. 24-37. Read it.

Second. The Beast, the symbol of royalty, in its

polity and religion was wedded to Rome, and both inveterate haters of the Dragon. The following testimony is so pertinent and brief that I am induced to repeat it.

“An alliance as old as the monarchy united Religion to Royalty, and to destroy the one was to destroy the other. France had two secular habits — Royalty and Catholicism: it was impossible to root up one, without disturbing the other. Did royalty fall, Catholicism, as a sovereign and civil institution, fell with it, and instead of one ruin, caused two.” Since the time of the end, Royalty in France hath been an effete croaker.

Third. The False Prophet, the Pope, is the most blatant. He had ruled by proxy, through the dark ages, and uttered such croaks as Anathemas Interdicts, Bulls, and Excommunications. His character is here described.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

His present condition is a mere relic of his former magnitude. He can croak, but not execute his former cruelties as he previously had done in former ages. The mission of these three parties is here presented:

14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Their mission is designed in the providence of God to develop character, and prepare them for what awaits them, in the day when great Babylon shall come into

remembrance before God. Then the cup that they have filled to the saints, will be filled to them double.

The immensity of their numbers is thus described :

3. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom *is* as the sand of the sea.

And the symbolic name, Gog and Magog is attached to them, as you can perceive. As introductory to the Gog and Magog of this dispensation I will cite you to the typical allusion as is recorded in Ezekiel xxviii.

- 1. And the word of the LORD came unto me, saying,
- 2. Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,
- 3. And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal.

1. Notice Gog as a type. He was the "chief prince." Satan is called "The Prince of this world," — "The prince of the power of the air." In the composition of Gog's army there were portions from different nations, see Ezek. xxviii. 4-8; but there were two named in particular, Meshech, and Tubal, and it appears to me they meet their foreshadowing in Pagan and Papal Rome, which city is called "the place where Satan's seat is," Rev. ii. 13. The above two powers have been the upper and nether millstones that have crushed the nations, one before, and the latter since, the apostles' day.

When Gog was gathering his army for that typical battle, Meshech and Tubal appear in a prominent place among the gathered nations and multitudes.

Now, amid the gathering of the kings of the earth, and the whole world, for the battle of the great day of God Almighty, the Dragon and the False Prophet occupy the most prominent position, a forcible similarity, truly. They have both held their seat in Rome.

2. Ancient Gog was to come like a cloud, with an immense army (see Ezek. xxviii. 9, 15); we can perceive a corresponding state of things in the modern Gog's gathering of his forces for the battle of the great day of God Almighty.

3. He was to go up at a time, when God's people were at rest, dwelling in unwallled villages. Since the Time of the End they have been free from the domination of the Papal tyrant, and are at rest. See Ezek. xxxviii. 11, 14. The typical allusion represents the present in a forcible manner.

4. The object of Gog's army was spoil and taking away silver and gold, cattle and goods. See Ezek. xxxviii. 12, 13. There is a similar croaking of the frogs at present; they are threatening vengeance against all rulers, and declare extermination and distribution of the spoil. History presents an instance of the Dragonic frog, during the Reign of Terror in France. The typical allusion in this instance seems to be complete.

5. Gog and all his hosts were to fall, and be buried in a place that they shall call the valley of Hamon-gog. Ezek. xxxix. 11. That in all probability may be typical of Rev. xvi.

16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

I will speak of this hereafter.

6. The punishment of pestilence, blood, hail stones, fire and brimstone, predicted in verse 22 upon Gog and Magog of the past typifies the punishment now awaiting the present Gog and Magog, in the great day of God's wrath, as predicted in Psalm xi. 6.

WHAT IS TO BE UNDERSTOOD BY THE BELOVED CITY.

1. There are two cities in this book, one called Babylon and symbolized by a woman drunk with the blood of saints, and then declared to be "that great City," that reigneth over the kings of the earth (see Rev. xvii. 18). "The beloved City" is called "The Holy City" in Rev. xii. 2, and has reference to the entire church that was trodden under foot 1260 years. But since the "time of the end," they are compassed "about," their persecutors not being able to tread them under foot.

The Infinite One always selects proper symbols to suit his purpose. Ancient Gog led his hosts to "Hamongog," and there they were all immolated; Satan is now gathering his hosts to the place called "in the Hebrew tongue '*Armageddon*,'" where certain immolation awaits them. The name Magog is also typical. Gog came from the land of Magog; for that reason his hosts were called Magog, although he gathered his immense hosts from other nations. (Please see Ezek. xxxviii. 3-8.) He was a fit type of Satan, now gathering his immense armies for the battle of the great day, of which we shall notice hereafter. We shall now commence with Rev. i. 1.

1. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things that must shortly come to pass ; and he sent and signified *it* by his angel unto his servant John.

In the above there are four personalities : Christ, God, the Angel, and John. In verse 19 the angel is commanded to

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

John had not as yet received a revelation, therefore he could not write on things he had not seen. This angel that should make things known unto John is thus referred to. Rev. xxii.

16. I Jesus have sent mine angel to testify unto you these things in the churches.

And in the 19th chapter he saith unto John,

Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

At the above John states, —

And I fell at his feet to worship him. And he said unto me, See *thou do it* not ; I am thy fellow servant, and of thy brethren that have the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy.

You notice in the above that he is John's fellow servant, and of his brethren that have the testimony of Jesus, in Rev. i. 9. John's testimony is of the same import. Notice

9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

Permit me now to invite your attention to some incidents in the life of Elijah, before he appeared on Mount Tabor. He goes into the wilderness, and "fasts forty days and nights." He is about to be sent on a mission. The Lord came to him and said, "What doest thou here, Elijah?" He is then commanded to stand upon the mount, and there, amid wind that rent the mountains, earthquake and fire! He is after that sent to destroy the prophets of Baal, as recorded in the 2d book of Kings, chapter first. His appearance is described in the 8th verse, "as an hairy man, and girt with a girdle of leather about his loins." Such was Elijah the Tishbite, not dissimilar to John in the wilderness of Judea. After accomplishing this purpose of God, he journeys to Jordan, where he parts the river with his mantle. A celestial chariot is in waiting, to convey him on missions to execute the behests of omnipotence.

To become to Christ, the Mediator of the new covenant, what Joshua was to Moses, the Mediator of the old covenant. Please observe that Joshua is called the *minister* to Moses.

13. And Moses rose up, and his minister Joshua; and Moses went up into the mount of God.

14. And he said unto the elders, Tarry ye here for us, until we come again unto you.

But before he could enter on his mission, as the ministering angel of the new covenant, he must stand on Mount Tabor with his Mediator, as Joshua did on Mount Sinai with Moses, and there God speaks audibly, but not amid such awful events as transpired

there. "And so terrible was the sight, *that* Moses said, I exceedingly fear and quake."

22. But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

23. To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

24. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

Concerning the transfiguration on the holy mount, Matthew writes:—

1. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

2. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3. And behold there appeared unto them Moses and Elias talking with him.*

4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5. While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen again from the dead.

On Mount Sinai Moses received the old covenant, with his minister, Joshua. On Mount Tabor, the

* Coincidents of forty days' fasting. Moses the mediator of old covenant, forty days on Mount Sinai, Ex. xxxiv. 28. Jesus the mediator of the new covenant forty days in the wilderness. And Elijah this minister of the new covenant forty days on Mount Horeb, 1 Kings, xix. 8. To become to Christ under the new covenant, what Joshua was to Moses on Mount Sinai. Joshua then was the minister of Moses.

Mediator with his minister receives the new covenant. He then became as our Lord testifies in Rev. xxii.

16. I Jesus have sent mine angel to testify unto you these things in the churches.

Elijah is sent to Patmos to minister to his exiled brother and companion. John then exclaims to him,—

9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

Those that are familiar with the first and second books of Kings, will perceive in the book of Revelation many things that correspond with Elijah's experience with Ahab and Jezebel.

There were many wicked in Elijah's day.

25. But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.

There have been many wicked under this dispensation; but none like the antitypical Ahabs and Jezebels of this dispensation. But let us briefly notice an instance of these two infamous characters, as written in 1 Kings, xxi. Ahab coveted Naboth's vineyard. He refused to let Ahab take possession of it; this caused great depression in Ahab's covetous heart. Jezebel says: "I will give thee the vineyard of Naboth." By false accusation, she had Naboth stoned to death, in this manner, saying, —

10. Set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And *then* carry him out, and stone him, that he may die.

14. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead.

16. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17. And the word of the LORD came to Elijah the Tishbite, saying,

18. Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee*: because thou hast sold thyself to work evil in the sight of the LORD.

21. Behold, I will bring evil upon thee, and will take away thy posterity.

The pen of inspiration hath thus written the fulfilment of the above prediction of Elijah the Tishbite.

34. And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

35. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

37. So the king died, and was brought to Samaria; and they buried the king in Samaria.

38. And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.

Concerning Jezebel, the infamously cruel queen of Israel, Elijah utters a terrible doom.

23. And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

O! it is a fearful thing to fall into the hands of the living God. Fearful retribution awaits such guilty ones. God will not be mocked.

30. And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.

31. And as Jehu entered in at the gate, she said, *Had* Zimri peace, who slew his master?

32. And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs.

33. And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trod her under foot.

34. And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for she is a king's daughter.

35. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

36. Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel.

37. And the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

After Elijah had destroyed Baal's prophets, Jezebel swears vengeance against him, in the name of the gods of Baal, as it is thus written in 2d Kings, xix.

1. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2. Then Jezebel sent a messenger unto Elijah, saying, So let the gods, *to me*, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3. And when he saw *that*, he arose, and went for his life.

But as it is thus written : —

46. The hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

Elijah flees into the wilderness and there *fasts forty days and nights* upon the strength of one meal that an angel prepared for him, as it is here recorded.

7. And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat, because the journey is too great for thee.

8. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And while there the Lord appears to him, while lodging in a cave, in this marvellous manner.

9. And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

10. And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

11. And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD, passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12. And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

Evidently pointing to the still small voice upon the holy mount, Tabor. The Almighty was there preparing him for translation which transpired not long after that terrific scene, as here written : —

11. And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12. And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

14. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? And when he also had smitten the waters, they parted hither and thither; and Elisha went over.

Elijah then puts off his "hairy garment," to put on a celestial one in order to appear on Mount Tabor as the minister of the new covenant with our Lord Jesus Christ, the mediator of the new covenant. •

The introduction of this covenant was to be preceded by a messenger, who is thus predicted to appear, Mal. iii.

1. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

This spake the prophet of John, of whom we read in Luke.

16. And many of the children of Israel shall he turn to the Lord their God.

17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

The messenger's name was announced previous to his birth, as we find in Luke i.

13. But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

After the birth of the child, on the day appointed, —
They came to circumcise the child; and they called him Zacharias, after the name of his father.

60. And his mother answered and said, Not so; but he shall be called John.

61. And they said unto her, There is none of thy kindred that is called by this name.

62. And they made signs to his father, how he would have him called.

63. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea.

80. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

We have here an inspired account of John's showing himself unto Israel:

1. In those days came John the Baptist, preaching in the wilderness of Judea.

2. And saying, Repent ye; for the kingdom of heaven is at hand.

3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.

6. And were baptized of him in Jordan, confessing their sins.

In the fourth chapter of Malachi, it is thus written:

5. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.

This had reference to John, that he should go before the Lord in the "*spirit and power of Elijah*," which is the same as Elias.

17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Just as the mantle of Elijah fell on Elisha, so it seems that the spirit of Elijah had fallen upon John, and as Elijah the Tishbite appeared in Samaria, in like manner John appeared in the wilderness of Judea.

2 Kings, i. 7, 8.

Matt. iii. 4.

7. And he said unto them, What manner of man *was he* which came up to meet you, and told you these words?

8. And they answered him, *He was* a hairy man, and girt with a girdle of leather about his loins. And he said, *It is* Elijah the Tishbite.

4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Our Lord when speaking of John the Baptist in this verse, uses an hyperbole:

28. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

It appears to me that our Lord did not design to teach that there was not one greater than John, for he declared that he that was least in the kingdom, was greater than John; therefore there was one greater than John. On a certain occasion he said:

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit.

In that instance he certainly had reference to himself; also in this:

31. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32. Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

John was great; but on one occasion John said, there cometh one after me, "mightier than me."

The adorable Redeemer settles the question concerning the coming of Elijah, and the disciples understood it as we here read:

9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10. And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13. Then the disciples understood that he spake unto them of John the Baptist.

Before proceeding to a direct application of Elijah's experience with Ahab and Jezebel of this dispensation it is necessary to recapitulate a few of the incidents as they stand recorded. When Naboth refused to exchange or sell his vineyard to the idolatrous Ahab, he became sad at heart. You will here perceive the imperious disposition of this type of the Apocalyptic woman in Rev. xvii., with the golden cup in her hand, 1 Kings, xxi.

7. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8. So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

10. And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And *then* carry him out, and stone him, that he may die.

11. And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

12. They proclaimed a fast, and set Naboth on high among the people.

13. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

O how forcibly that foreshadows the Jezebel of Rev. ii. 20, that during the dark ages treated the saints of God in a similar manner; but notice her fate when Jehu said,—

Go, see now this cursed *woman*, and bury her: for she *is* a king's daughter.

35. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

There was the skull that once contained the brains that conceived that lying letter, and there laid the palm of her hands (but the fingers that guided the pen, and wrote that infamous document, were devoured by dogs), and the feet that once ran "swift to shed blood."

Ahab "took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him."

O how strikingly similar is this text to portions of the threatened judgments on the Popedom, in the Apocalypse of which we are about to write:

7. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

With the above retrospect of Elijah's experience with ancient Jezebel and Ahab, we will proceed to notice their modern successors.

It is written in 2 Kings, x. 6, —

Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.

The Pope of Rome has seventy cardinals, living with the great men of that city. "They are divided into three classes, or orders, containing six bishops, fifty priests, making seventy that constitute the sacred college." The above coincidents are truly similar, and you can see that Jezebel and Ahab were impressive prototypes of the Popedom. Ahab was an apostate king of Israel; the Pope is a fallen bishop. It is written of Ahab, in 2 Kings, x.

30. And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.

The popes of Rome have exceeded their infamous predecessor in cruelty, and blasphemy in the assumption of prerogatives that God only possesses, especially the granting of indulgences.

Elijah having been endowed by the Lord to foresee and foretell events, could not be deprived of them, after the special re-endowment on Mount Tabor. I will invite your attention to the first of Revelation.

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John.

In the above there are five parties: God, Christ, the Servants, the Angel, and John, who writes that he was in the "Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

There are seven, that being a symbolic number, and signified seven states, through which the church should pass; and while in the seventh state, the Lord will appear in judgment, and the gory conflict of the ages will cease by the destruction of sin, and the creation of new heavens and earth. We shall notice in a very brief manner the seven states of the Church.

1. The Ephesus. This was the Apostolic age, beginning with the descent of the Holy Spirit on the day of Pentecost, and lasted until the age of martyrdom under Pagan Rome. Then

2. The Smyrna commenced. This was an age of severe tribulation. Christians endured great and in-

tense persecution, to the extent of over seven millions being put to death for their faith in Jesus Christ. Under this state there was a bloody conflict; it was terminated by the Papacy obtaining the ascendancy.

3. The Pergamos. Under this state Popery commences the insinuation of her deception. "The mystery of iniquity" began to work; as the Apostle had predicted in 2 Thess., second chapter. Turn and read it. That church was warned in these words:

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

In this we are carried back to this instance recorded in Num. xxii., when Balak sent his princes to Balaam to come and curse Israel, as here delivered:

16. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17. For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

Balaam came.

1. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

2. And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

After leading Balak from one to another he came to the last, God having turned all the curses into blessings. Then Balaam took up his parable.

Balaam the son of Beor hath said, and the man whose eyes are open hath said:

4. He hath said, *which* heard the words of God, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

5. How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6. As the valleys are they spread forth, as gardens by the river's side, as the trees of lignaloes which the LORD hath planted, *and* as cedar trees beside the waters.

7. He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

At the utterance of this, Balak became exasperated, as thus recorded:

10. And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed *them* these three times.

11. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

And thus it has been ever since. Whom the popes have blessed, God hath cursed, and whom God hath blessed, the popes have cursed. Pergamos was succeeded by

4. The Thyatira. Under this church "that woman Jezebel" is thus introduced:

20. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

Under this state the harlot of Papal Rome was fully developed, and had succeeded in seducing the Emperor Justinian to issue his infamously cruel edicts, as Bower in his *Lives of the Popes* says, vol. i. p.

334. "To unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not in the term of three months, embrace and profess the Catholic faith, were declared infamous." From that time, A. D. 532, like Jezebel of old, she breathed slaughter and death to all that would not bow the knee to the Apocalyptic Baal. The Pope then commenced

5. The Sardis state, the night of mourning and woe to the saints of God. Jezebel is then seen.

4. And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great astonishment. See Rev. xiii. 6.

The Sardis continued until the "time of the end," and then commenced

6. The Philadelphia. To this church was the time message preached, as we have endeavored to show, on other pages; but meeting with disappointment. The message was with little exception rejected, and the doors were closed against the preaching of the evidences of the proximity of Christ's advent. Those that would not refrain were compelled to leave with sadness their former associations. And it was sorrowful to look upon the result; the churches went into

7. The Laodicean state, where their soon-coming Judge saith unto them:

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth:

17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

I have with deep and sincere sorrow noticed the increasing indifference creeping over the churches upon the subject of our blessed Lord's return. Very strangely they seem to apply it to everything else but in the sense that these plain, common sense testimonies of holy writ predict.

14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18. Wherefore comfort one another with these words.

Such dear reader, was the apostle's manner of administering comfort in his day, and such God designed it to be, until their eyes behold him in his beauty; and this will be the condition of all that are not prepared to behold him in peace through patient continuance in well doing:—

7. Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

With the above remarks on the churches, we now proceed to notice the judgments awaiting Jezebel.

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Rev. ii.

21. And I gave her space to repent of her fornication, and she repented not.

She had space for repentance since Luther and a host of reformers have testified against her; but she has not and does not repent.

22. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

Of the righteous it is said in Psalm xli.

3. The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

Jezebel's was one of great tribulation.

In Rev. xviii. she is seen in all her adulterous infamy, saying in her heart, "I sit a queen." When the long pent-up judgments of God come suddenly upon her; as in the case of Jezebel of old, she sat at her window, with painted face, when Jehu cried, "Throw her down." She fell under the feet of the horses. When he said, "Go bury this cursed woman," for she is the daughter of a king. Concerning the judgments of the woman Jezebel, with a golden cup in her hand, whose daughters have sat for ages in what the reve-

lator calls, "the synagogue of Satan," dealing out the wine of her fornication. They are here written, Rev. xviii.

3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

They are predicted to come suddenly.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

The expression "one day" is to be understood as in this: — "Now is the accepted time, now is the day of salvation." Not one literal day, between the rising and setting of the sun. In a former part of this treatise, we have merely hinted upon the terrible judgments that overtook Jezebel and her daughters. But amid the immense number that was massacred there were over one hundred thousand priests. They were those that held the golden cup, administering the wine of her wrath. One writer, speaking of the French revolution says that "No tongue can tell the woes of that nation." France had been for ages the

citadel of Papal Rome. In Paris, at what is called the massacre of St. Bartholomew, King Charles through the instigation of his mother, on the festival of that saint, commanded a slaughter on the 24th of August, 1592, that resulted in the death of "more than seventy thousand Huguenots or French Protestants." One writer states "that the blood stood in the gutters, to the extent that particles of wood remained on the surface. But on the ascent of the Beast from the abyss, the blood once esteemed sacred, deluged the same city and the cup she once filled, was filled to her double.

The day of death, mourning, and famine, that had been pent-up in the mind of a holy being, came suddenly upon her. The angel of the bottomless pit had maintained from the days of Charlemagne, a system of espionage. But at the "time of the end," the chain was broken, and the key of the abyss could no longer restrain the rising tide of opposition to the False Prophet, the Popedom, and his blasphemous assumptions.

We now present some historic testimony, concerning that age, called in Rev. xx. one thousand years. The writer of the work that this is copied from, was a Romanist. He states the facts concerning the period of time, and the providence of God, in taking one wicked power to chastise and bring another under subjection. He states, that "During the three past centuries the church flourished in regard to virtue and faith; but Jesus Christ was far from reigning; for the nations were under the dominion of the Roman emperors, who

had sworn to exterminate Christianity. In the three following centuries, the number of Christians constantly increased; but Jesus Christ did not yet reign. Pagan princes on the one hand, and heretical or Arian princes on the other, governed the nations. During a certain lapse of time, there was not a single Catholic sovereign in the whole universe. In the seventh and eighth centuries, the reign of Jesus began to be established, but it was still imperfect. In fine, Charlemagne, at the beginning of the ninth century, became Emperor, and the triumph of the church was then complete.

“From that moment, in fact, the temporal sovereignty of the Pope was firmly established, a halo of glory surrounded the chair of Saint Peter. It was the centre to which all tended; a supreme tribunal, before which the great interests of Christian princes were discussed and regulated. See then the reign of THOUSAND YEARS BEGUN; it extended and continued through certain passing contradictions, and lasted through a long course of ages. But as it was progressively established, in order, to be strikingly produced at the beginning of the ninth century, so also, it progressively declined, to become extinguished at the beginning of the nineteenth century, after *a thousand years had passed*.

“The complete triumph of the Church, prepared by all that had preceded it, was then accomplished at the beginning of the ninth century of the Christian era, that is to say, at the time and by the aid of Charlemagne. From this epoch, then, must date the tem-

poral reign of Jesus Christ upon the earth in the person of the Sovereign Pontiffs, the bishops, and priests, whose intervention in temporal affairs was exercised, sometimes against the wishes, but generally at the solicitation, of the princes themselves, and always with the full consent of the people. Charlemagne seems to have been constantly animated by the desire to assure the independence, and even to establish the preponderance of the spiritual authority; he seems to have been imbued with the idea that his immense power should serve only to extend the reign of Jesus Christ upon earth.

“Charlemagne and Napoleon thus appeared in the world, ten centuries from each other. The one solemnly to open the reign of Jesus Christ upon the earth. The other to close it in the crash of ruins. A thousand years separate these two men. A thousand years passed between the consecration of the first, by the consecration of the authority of THE SOVEREIGN PONTIFF, and the consecration of the second, BY THE AUTHORITY OF THE SOVEREIGN PEOPLE. We have no longer then to seek in history the accomplishment of the reign of a thousand years.”

The above writer hath commenced this controverted period of time correctly, but to suppose that the installation of the Fallen Star bishop of Rome was the commencement of the reign of Christ on earth is truly preposterous. A star signifies a messenger, and they are also called angels; if one falls, he becomes a fallen star. The Bishop of Rome fell, consequently he became a fallen star. It is written that Judas by

transgression fell, that he might go to his own place. The Bishop of Rome fell that he might go to his own place, and that is what the apostle predicts in 2 Thess. ii., to blasphemously sit in what he hath called the temple of God, and allow himself to be adored and called God, as he hath done. John in vision saw a star fall, and to him was given the key of the "Bottomless pit," in Rev. ix. 1, and in verse 11, he, that fallen star, is called, "The angel of the bottomless pit," and as there is but one angel, one key, and one bottomless pit, the one in Rev. xx. must be the identical one, THE angel of THE bottomless pit. The only difference is, in chap. ix. was, he had only in possession the key, a symbol of power. But in Rev. xx. he is seen with an additional symbol of power, "a great chain in his hand." A chain, as we have shown in a former part of this treatise, signifies a law, and it is a fact that Charlemagne did make "a great chain," law, and put it into the hand of the Pope. Having dwelt more particularly on this previously, I will state where the first link of this "great chain" was put around "the dragon, that old serpent which is called the Devil, and Satan, and bound him a thousand years." The one previously seen, as you can read in chap. xii., and to be understood as precisely the same in chap. xx. Charlemagne, after conquering the last royal representative of dragonic power, came to Rome, and, "On the festival of Christmas, the last year of the eighth century, was crowned in the church of St. Peter, and when Pope Leo placed a precious crown on his head," let me add, Leo had the blasphemous temer-

ity to exclaim, "Charles, the most pious Augustus, crowned BY GOD the great and pacific EMPEROR OF THE ROMANS. . . . HIS CORONATION OATH represents a promise to sustain THE FAITH and the privileges of THE CHURCH." *Gibbon*. The pope there seems to place himself as God. But in that event, through Charlemagne the Dragon was "*laid hold on, and bound,*" in the sense of the prediction, and that law resulted in a system of espionage, the most treacherous, cruel, and heartless the world has ever beheld; it formed the basis of what their successors practised through the thousand years, and what John saw during that period and thus describes:

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

That this refers, to events previous to the second coming of Christ is certain; the apostle Paul affirms that He, (Christ), will "judge the quick and the dead at his appearing, and his kingdom." The above refers to what occurred during the dark ages of papal domination concerning which the few annexed extracts from Michélet's History of France seems to most forcibly corroborate. "The following year (779) was still more glorious for the King of the Franks.

He invaded the *Saxons* who were again in arms, and finding them concentrated on Buckholz, fell upon them, and defeated them there. Resting on the Elbe,

the boundary between the Saxons and the Slaves, he busied himself in settling the country which he fancied he had conquered. Again receiving the oaths of the Saxons at Oberheim, he had them *baptized by thousands, and charged the Abbot of Fulda to establish a regular system of conversion of religious conquest.* AN ARMY OF PRIESTS succeeded his ARMY OF SOLDIERS. *The whole land, say the Chronicles, was partitioned out between the abbots and bishops.* Eight large and powerful Bishoprics were created in succession. Minden, Halberstadt, Verden, Bremen, Munster, Hildersheim, Osnaburgh, and Paderborn, foundations at once *ecclesiastical and military* were the most docile of the chiefs, will take the title of counts to *execute against their brothers the orders of the bishops.* TRIBUNALS *instituted throughout the country will pursue backsliders, and severely teach them the gravity of vows so often taken and violated;* and to these tribunals has been ascribed the origin of the famous Weimic courts, to Charlemagne, and perhaps the *terrible secrecy* of these proceedings may have vaguely recalled to men's minds the INQUISITORICAL PROCEEDINGS enforced in former days against their ancestors BY THE PRIESTS of Charlemagne's day.

. . . While the PRIESTS REIGN, CONVERT, and JUDGE, and securely pursue their MURDEROUS EDUCATION of the BARBARIANS, Witikind (A. D. 792) again swoops down from the north to destroy their work. The Saxons crowd round him; defeat Charlemagne's lieutenants near (the valley of the Sun), and when the slow-moving masses of the Frankish army come up,

disperse as quickly as they had drawn together. FOUR THOUSAND FIVE HUNDRED REMAINED, who, probably, having their families to provide for, could not follow Witikind in his rapid retreat. *The King of the Franks burnt and destroyed all before him, until they were given up; and his councillors being churchmen, imbued with notions derived from THE ROMAN FORM OF ADMINISTRATION, and constituting a government at once of PRIESTS and JURISTS, coldly cruel and uninformed by any touch of generosity or knowledge of the barbarian character, saw in the captive Saxons so many criminals guilty of high treason, and JUDGED THEM by the letter of the law. THEY WERE ALL BEHEADED IN ONE DAY AT VERDEN. Their countrymen who endeavored to avenge them were themselves defeated and massacred at Detmold and near Osnaburgh."*

The above shows the spirit of the Angel with the key of the bottomless pit, and what the sufferings of God's saints were during the thousand years, for all that would not bow to the dictum of Rome were subjects for martyrdom.

1. The above system of judgeship with the authority given them by King and Pope constituted the thrones that were seen, and they that sat on them judging, condemning, and beheading them all, Jew or Gentile, through that "one thousand years."

2. I will suggest what in all probability the mark of "the beast" may consist in. A beast stands in prophecy as a symbol of a kingdom. Charlemagne stood as the representative of the Frankish nation, and at

the point of the sword demanded baptism, or death to all. Those that refused, were punished, those that accepted, were sprinkled and the mark of the cross made on their forehead by the priest's crossing his finger thereon.

3. What are we to understand by setting a seal upon the dragon? The Papal and Pagan devotees were mortal opponents, and the mark of the cross and baptism they had an inveterate hatred to; they considered it sacrilege, and death could only compel them to suffer it.

4. What may we understand by this, — “That he should deceive the nations no more till the thousand years should be fulfilled?” It means precisely what is there stated, that at the end of that period, God in his providence would allow the Dragonic power to arise, and punish the Papists for their wickedness. The Dragonic power would become God's servant, as did wicked Nebuchadrezzar in this instance, Jer. xxv.

9. Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof.

But not until the Dragon got to the end of his chain, which was about 1792 that was the long predicted

TIME OF THE END.

It came in God's appointed time, and order, and closed the door of Papal domination, and opened the door of toleration. The 1260 years of treading the “Beloved City” under foot ended forever. The 1260

years of the witnesses prophesying in sackcloth ended, and the seal was taken off "the book." Then many began to run to and fro, and knowledge to be increased, as it is here predicted.

4. But thou, O Daniel, shut up the words, and seal the book, *even to the time of the end*: many shall run to and fro, and knowledge shall be increased.

It came in God's order and divinely appointed purpose. "And when he shall have accomplished, to scatter the power of the holy people, all these things shall be finished."

"The power of the holy people" is the gospel: "it is the power of God unto salvation" to all that believe.

2. What is to be understood by "scattering" that power? In Luke 8:11, we read, "The seed is the word of God." To what extent is it to be scattered to meet the prophecy:

14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Hear Dr. J. Cumming testify on this point: "The Bible has been translated into every spoken tongue, and the word of God is preached in earth's countless dialects. I appeal to the Bible Society where you have a specimen of the Bible in every language spoken under heaven." Such is the progress since God's declaration, "Knowledge shall be increased." It has been fulfilling at a marvellous rate. We will now refer to the appalling events that have resulted in the introduction of all the blessings that have come upon the nations of the earth, since the tragedies of "*The*

Reign of terror." Surely the words of the Psalmist were then clearly manifest.

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

There was a symbolic chain (Law) put into the hand of the Angel of the Abyss, composed of ten links, each link one hundred years, extending from Rome to Paris. Charlemagne and the Pope were standing at its commencement in the church of St. Peter, when Pope Leo placed the precious crown upon his head, exclaiming, "Long life and victory to Charles the most pious AUGUSTUS, CROWNED BY GOD the great pacific EMPEROR OF THE ROMANS." The first was laid by Charles, amid the destruction of cities, towns, villages, and territories, and *the beheading of "four thousand five hundred victims in one day at Verden."*

One important event that transpired at that end was the compulsion of Witikind, the last of a royal race of Pagans, to come all the way from Saxony to the *Champ de Mars*, to be baptized and have "the seal" put on his forehead in the presence of assembled multitudes there: the last royal devotee of the Dragon was cast into the abyss with the seal upon him. That chain reached from Rome to Paris, the metropolitan city of France, extending through successive ages of lamentation, mourning, and woe, amid fagot fires, and the gory inquisition, where the saints were judged, sentenced, and sent to be either starved, tortured, or put to death on their days of horrid *Auto da fées*. But the end of the chain in the order of God was at last reached, when an entire nation, once devoted to Popery

and Royalty, rose up against the constituted authorities, and drenched the nation with blood. An open profession of atheism was made by the French National Assembly. They made a new constitution; "three hundred thousand persons assembled on the *Champ de Mars*;" the king was compelled to sign it; he said while in prison, that "that act cost him his life." The Bishop of Autun set up an antique altar, said mass in the presence of three hundred priests; the Bishop blessed the "Oriflamme," the ancient standard of Royalty; he then struck up the *Te Deum Laudamus*, Hymn of Joy, implying, "Thee God we praise." A discharge of four pieces of cannon proclaimed to France the oath; twelve hundred musicians rent the air with military tunes; the king then rose and said in a loud voice, "*I, King of the French, swear to employ the power delegated to me by the Constitutional Assembly.*" On the *Champ de Mars*, one thousand years before witnessed Charlemagne compelling Witikind on that field of military fame to receive baptism. Then the Dragon had risen upon the same spot where his representative stood one thousand years previous, to bow to the dictum of Royalty and Popery. Now Royalty and Popery are compelled to yield to the behest of the Dragon. He was then loosed out of his prison, that he might go forth on his mission of deception, of which we here cite you to some instances.

Their first act was to sentence the royal family to imprisonment; the next was to sentence the king to be beheaded. He was led to the guillotine; his head fell into a basket; his body was then laid on a tumbril with

the head beside it; a hole was dug in the Madeline cemetery, where his body was thrown in, and quicklime cast upon it, in order to consume his relics that they might never be exhumed. What a contrast of the two kings: one at the beginning of the thousand years, crowned with a diadem, and his body anointed after the manner of the Cæsars, amid the acclaims of admiring thousands; the one at this end imprisoned, sentenced without any form of justice, cast into prison, beheaded amid the execrations of a demoniac mob, and his headless body cast into a grave and consumed by lime. They next beheaded the queen, and massacred the royal family, and over one hundred thousand priests. Having briefly noticed the Dragonic method of conducting government affairs, we will notice the Dragonic worship. The first act was to take possession of the magnificent church of Notre Dame, the Metropolitan, and call it "the Temple of Reason." Chaumette spoke and said, "Legislators, Fanaticism has given way to reason; its blessed eyes could not endure the brilliancy of the light. This day an immense concourse hath assembled beneath those Gothic vaults, which for the first time reechoed the truth; there the French have celebrated the only *true worship*, that of *Reason*, that of *Liberty*; there we have abandoned inanimate idols for reason, for that animated image, the masterpiece of nature." As he uttered these words, Chaumette pointed to the living Goddess of Reason. The young and beautiful woman descended from her seat and went up to the President, who gave her the fraternal kiss, amidst universal bravos and shouts of

“The Republic for ever! Reason for ever! Down with fanaticism!” M. Thiers describes the goddess as “a young woman. She was dressed in a white drapery; a mantle of azure blue hung from her shoulders; her flowing hair was covered with the cap of liberty; she sat upon an antique seat, intertwined with ivy, and borne by four citizens; young girls dressed in white and crowned with roses preceded and followed the goddess. They placed the busts of Marat (permit me to say an infuriate demon when alive) and Lepeltier in the churches, which *thenceforth became the temples of the NEW WORSHIP.*” The comedian Monert in the church of St. Roche carried impiety to its height. “‘God, if you exist,’ said he, ‘avenge your injured name,’ said he; ‘I bid you defiance; you remain silent; you dare not launch your thunder; who after this will believe in your existence.’”—*Alison.*

The above is a sample of Dragonic worship; I was thinking that if it could be possible to bind the ubiquitous Devil with a symbolic chain and key, and then let him loose for a *little space*, could he exceed the above horrors, and the blasphemies of six thousand years? I will now notice the character of the dramatic part of the Dragon’s public amusements.

Dr. T. Coke, LL.D., page 181, writes: “To prevent, in the midst of these commotions, every symptom of returning remorse, and to banish reflection from every bosom, the minds of the Parisians were kept in a continual fever of the most dissolute gayety. Between the 10th of August, 1792, and the 1st of January, 1794, says Robinson, ‘Upwards of two hundred new plays

were acted in the Parisian theatres. Their immorality and barbarism exceeded all conception. All the voluptuous sensuality of *ancient Rome* was brought upon the stage. No decoration was spared that could dazzle the eye, and the dialogues and representations were calculated for inflaming the passions, and nourishing the hatred of all subordination.' This strange chaos of voluptuousness and murder must have been at once an effect, and cause of a depraved state of morals."

Dr. Coke lived during the French Revolution, and published his history in A.D. 1809.

We will now consider the order of

GATHERING IN "THE TIME OF THE END."

God had a two-fold purpose to accomplish during "the time of the end." It was predicted that, "The Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations;" and then shall the end come. In order to have this fulfilled, there were certain impediments to be taken out of the way. For one thousand years Royalty and Popery had brought their immense influence and power against the dissemination of the light of revelation. Therefore, these were by some divine interposition, to be removed. They refused the light that Luther brought to bear against the abominable corruptions of the Papal system.

We are now brought to notice the question of the disciples, concerning the tares. "Wilt thou that we go and gather them up?" Mark the reply.

30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

“In the time of harvest.” I understand this to be equivalent to “the time of the end.” In the time of the harvest, I will say to the reapers, gather ye first the tares “*to burn THEM.*” But they are not burned till the harvest. The disciples desired to know concerning this parable, and came to inquire.

36. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37. He answered and said unto them, He that soweth the good seed is the Son of man;

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

Therefore the good reapers will continue reaping till the end, and the bad reapers will continue to do the same, that the entire harvest may be found, as it is written in 1 Cor. xv. 23, 24. “Every man in his own order, then the end.” Then the destiny of all men is sealed.

I will now invite your attention to a symbolic scene of reaping upon “the earth.” From what transpired at the commencement of “the time of the end,” I consider that it had direct reference to the Papal territory. It was out of that territory the Popedom arose to the immense power that he through Royalty attained. These two powers were the legitimate ob-

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stacles in the way of missionary efforts. Therefore the appointed time came that that territory should be reaped and cast into the wine-press, where it was trodden without the city. In Rev. xiv. 14, John writes :

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

John then sees an angel, crying with a loud voice, "THE TIME IS COME *for thee to reap*" that people. Royalty and Popery had drenched the soil with the blood of martyrs. The tares on that soil were ripe, and the time of the end had come, as it is here written :

15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

Another angel succeeds and he cried with a loud cry : —

18. Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God.

20. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand *and six* hundred furlongs.

1. There are two vines, a true and a false one. Here is the true one : —

1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

Notice the cup he gave his disciples to drink from :

27. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

2. The false vine, "the vine of the earth." The Pope professed to be Christ's vicegerent on earth. Notice his cup of gold in Rev. xvii. 4. The contents of the cup, and its results.

4. The inhabitants of the earth have been made drunk with the wine of her fornication.

The Pope is "the vine of the earth."

3. What are we to understand by "*the clusters*." These I conceive to be the various orders of the ecclesiastics, and also of Royalty. They were numerous in both parties.

4. "THE WINE-PRESS." This figure is used to convey the idea of severe calamities and judgment, as in the instance of the terrible devastation inflicted on Jerusalem by the king of Babylon, over which the prophet Jeremiah writes in Lam. i.

15. The Lord hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, *as* in a wine-press.

The realities of this resulted in more terrific carnage, and intensity of demoniac rage, and fiendish barbarity, than the eye of man ever looked upon, or Satan held jubilee over.

5. "THE CITY." In chap. xi. 8, there is one "which spiritually is called Sodom and Egypt." The one where the Popes rioted in debauchery is described as the place, "where Satan's seat is," and is called,

“that great city which reigneth over the kings of the earth.” There the harlot Jezebel sat with a golden cup in her hand, illustrious in her adulteries, having debauched the kings of the earth with the wine of the wrath of her fornication, and “BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND THE ABOMINATIONS OF THE EARTH,” written on her forehead.

The City. This is that which is “called spiritually Sodom and Egypt.” The iniquity of Sodom is thus stated by the prophet. Ezek. xvi.

49. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

One prominent feature in the daughters of Sodom was *pride*. Parisian fashions rule the majority of the so-called Christian world. The Parisian women excel all others in catering for pride. Another is “abundance of idleness.” No city can compare with the French metropolis for abundance of idlers. That excels all others. They are there from all nations. Egypt under the Pharaohs was the most abandoned and cruel oppressor of God’s people under the old dispensation. And the Royal paramours of “that woman Jezebel,” that lived in their palaces in the city, Paris, which is spiritually called Sodom and Egypt, were the same under this.

6. I will notice the judgments predicted in this verse.

20. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

I will now let the tongue of history testify on this interesting part of the subject. One says that, —

“At the commencement of the French revolution, the clergy in France were both numerous and wealthy. They amounted to no less than *eighteen Archbishops, one hundred and eleven Bishops, and one hundred and fifty thousand Priests*, having under their control a revenue of *five millions sterling, annually*, besides three thousand four hundred convents. The clergy and their wealth were now attacked by the infidel revolutionists, and fell an easy prey. The tithes and revenues of the *clergy* were taken away by a decree of the Constituent Assembly; the possessions of the church were now declared to be the property of the nation; the *religious orders* were abolished, the monks and nuns ejected from their convents, and their immense wealth seized for the nation. The revolutionary torrent, which was thus set in motion, destroyed law, government, and religion in France, and laid *waste the ROMAN CHURCH*, both there and in *neighboring countries*. Her *Priests* were *massacred*, her silver shrines and saints were turned into money for the payment of her troops, her bells were converted into cannon, and her churches and convents into barracks for soldiers. From the *Atlantic* to the *Adriatic*, she presented but one *appalling spectacle*. She *had shed the blood of saints and prophets, and GOD NOW gave her BLOOD to DRINK.*” — [His. of the Church by Goodrich, p. 183-4.

Another testifieth that, —

“A civil constitution was formed for the clergy, to which all were required to swear, on pain of death or banishment. The great body refused, and *priest* and *altar* were overturned, and *blood* once esteemed sacred, *flowed to the horse bridles*. Such as could, escaped through a thousand dangers, and found an asylum in foreign countries. *No tongue can tell the woes of the nation.*” — Marsh’s Ec. His., p. 300.

In the above carnival of blasphemy, barbarity, murder, and devastation, such as none but demons incarnate could participate in, there were over one hundred priests massacred, nearly all the nobles. Some

fled to escape death. The king and queen were beheaded. "And blood came out of the wine-press, even unto the horse bridles." The figure means a great slaughter in the terrific struggle. The bridles of the horses were made gory with blood, "by the space of a thousand and six hundred furlongs." That is, two hundred miles, covering a space two hundred miles square.

Intensely terrific as was the treading of the vine of the earth, Royalty and Popery, Satan's upper and nether millstones to grind, judge, sentence, torture, and martyr the saints, God forever closed the door of persecution. And as it is written, "He openeth and no man shutteth." The clusters of the vine of the earth must be cut off of the vine, and cast into the wine-press, before they can be trodden, which was done, as we have shown. There was, it seems to me, a typical allusion in many particulars, in the deliverance of God's ancient people out of Egyptian bondage from under the Pharaohs, that there has been in the deliverance from under the Papal and Royal monsters of this dispensation. The magicians wrought miracles to deceive the Pharaohs, and the Pope deceived the kings, "with all power, and signs, and lying wonders." As we have here an inspired description of "that man of Sin," in 2 Thess. ii.

9. *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10. And withall deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11. And for this cause God shall send them strong delusion, that they should believe a lie.

2. When God brought out his people he sent plagues upon Pharaoh and his people, so in like manner he sent these terrible calamities when the clusters were trodden in the wine-press. The clusters of the Egyptian vine are thus described in Deut. xxxvi.

32. For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33. Their wine *is* the poison of dragons, and the cruel venom of asps.

A striking similarity to the clusters of the vine of the earth.

3. When God would plant a vine, in order to allow it an opportunity to grow, he cast out the heathen, and then planted it, Psalm lxxx.

8. Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

So in like manner he cast the oppressors of his people into the wine-press, to remove them out of the way, that he might plant the true vine, for they could not allow any good seed to be sown on their territory.

Satan with his two chosen instrumentalities for 1260 long, long years, had sown tares, and they had ripened into full, round clusters. The angel with the "sharp sickle" had thrust it in, and the way prepared for God's chosen servants to set their feet on that territory from which they had been excluded for 1260 years.

The chosen servants for that mission are symbolized in chap. x. as setting their right foot on "the sea," and their left foot on "the earth." It now be-

comes necessary to present some explanation concerning this class of messengers, and the group of metaphors that is connected with them. The sea and earth symbolize a territory out of which John sees in vision two beasts arise, one out of the sea, and one out of the earth; one symbolized the Kingly, the other the Papal powers; the last became the mouth of the Kingly, as it is thus predicted:

5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

The margin reads "make war forty and two months," or 1260 years. They became conjointly abandoned persecutors of the saints, even to the death of "forty millions," during the long, dark night of Papal splendor, which was emphatically the world's midnight; and during that period no missionary was allowed to set their foot on either the symbolic sea or earth; they were sure to be martyred.

We are now prepared to notice the angel in the chap. x. An angel symbolizes a class of messengers. This class is thus seen:

2. And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left foot on the earth.

Now they are seen to stand with their feet on sea and earth, on the soil where once the fagots blazed

on the days of the horrid "*Auto da Fé*" and when tens of thousands gathered to see holy men and expiring amid the crackling of the flames, and shouts of devotees drunk with the wrath of "the wine of fornication of that woman;" with "BABYLON THE GREAT AND MOTHER OF HARLOTS WRITTEN ON HER FOREHEAD."

2. He holds in his hand a little book open. We are here reminded of what is thus written in Dan. xii.

9. And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

Papacy had closed up every avenue of intelligence against "the little book" by keeping it in "sackcloth," not allowing any but few of the priests to have a copy. And the majority of them was so ignorant, that they could not read it. But "the time of the end" had come, and as God had thus predicted:

4. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

And "many" commenced to "run to and fro" and knowledge to be increased.

3. He is a time messenger, notice:

5 And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6. And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

This is a perfect correspondence to what is thus written in the prophecy of Daniel:

7. And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

From the above we learn that time would be preached, and it was faithfully done previous to and in 1843. The experience of those that accepted the teaching of that "little book" from those messengers at that time is here plainly stated :

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

The lesson here taught, is that the teaching contained in the book was instructive and delightful to their hungry souls, but would prove a bitter-sweet in future experience. They had now learned to exclaim as David does in Psalm cxix.

105. Thy word *is* a lamp unto my feet, and a light unto my path.

They took the words as a light, and went forth expecting to meet "*The Bridegroom.*" But being disappointed, it brought on them a similar experience to that of Jeremiah the prophet, when he taught Zedekiah the approaching calamities that would soon befall him and his people, as thus written :

18. Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor

counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

For Jeremiah's faithful and affectionate warning, even in tears,

6. Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

Nevertheless, their unbelief did not stay the dark clouds that gathered over and burst with such terrific judgments upon them in the destruction of their city and temple by fire. The disappointment of those in 1843 did not cause imprisonment, but it brought an unnecessary and immense amount of scoffing and ridiculous treatment, thus described by the master of the house:

48. But and if that evil servant shall say in his heart, My lord delayeth his coming;

49. And shall begin to smite *his* fellow servants, and to eat and drink with the drunken.

The reward awaiting all that are guilty, is thus stated:

50. The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51. And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

But there can be perceived that a disappointment is implied in verse 8.

8. And the voice which I heard from heaven spake unto me again, and said, Go, *and* take the little book which is open in

the hand of the angel which standeth upon the sea and upon the earth.

John hears the voice speaking unto him "*again.*" In verse 11 we have precisely what the import of that speaking was; it reads, —

11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Oh, how wonderfully God hath fulfilled the truth of that predicted promise! A multitude of great and good men hath been faithfully preaching the soon-coming of our long, long absent Lord. Prominent among them have been Noel, Bickersteth, Cunningham of England, and Dr. J. Cumming, at one time "the orator of the three kingdoms."

4. We are now prepared to notice the object of prophesying. "Again before many peoples and nations and tongues, and kings." Precisely the same object is predicted in Dan. x. 7. "And when he shall have accomplished to scatter the power of the holy people ALL THESE THINGS SHALL BE FINISHED." The power of the holy people is doubtless the gospel as thus presented in plain terms:

16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

5. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.

The extent of the scattering is thus implied:

14. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

This is being done in a wonderful manner. Dr. J. Cumming states that "the Bible has been translated into every spoken tongue, and the word of God is preached in earth's countless dialects." I will now notice verse 7.

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

1. The apostle's testimony in relation to the mysterious change.

51. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal *must* put on immortality.

2. God's purpose concerning this mystery is thus stated:

9. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

3. It is to be finished as he hath declared to his servants, the prophets. This will be noticed at a future time under the call to "the marriage supper of the Lamb." Then all these things SHALL BE FINISHED. The world is evidently coming in close proximity with the

TWO SUPPERS,

One, "The marriage supper of the Lamb," the other the supper of "The great God Almighty." Rev. xix. 9. It is written, "Write, Blessed are they which are called unto the marriage supper of the Lamb." When the wonderful counsellor was on earth with his disciples, he taught them in parables, and among the many, that of the tares and wheat. In that he speaks of "*the time of the harvest*," a period commencing previous to, but continuing until, the harvest, which is the end of the world.

Again he utters one of "*a great supper*," to which many are bidden. When they all with "one consent began to make excuse," then the master of the house being angry, said, "Go out quickly into the streets, and compel those from the streets, highways, and hedges, to come in."

24. For I say unto you, That none of those men which were bidden shall taste of my supper.

The period of that compelling message is equivalent to that of "*the time of the harvest*."

Again he speaks one on the Ten Virgins. This remarkable parable represents a class of persons that at a given point of time goes forth in the expectation of meeting the Bridegroom, but they are disappointed; the Bridegroom tarries; a period of time commences equivalent to both of the above, and continues until the Bridegroom comes. During all three of these symbolic times many, yea! many have been called, but the result of them all is thus plainly stated by the master

of the house: "Many are called, *but few are chosen.*" Those that keep deferring until too late will then be found as the master thus states, and those that are ready are prepared for "the marriage supper of the Lamb."

10. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut.

A solemn and timely warning is thus affectionately given by the soon-coming bridegroom:

13. Watch therefore, for ye know neither the day nor the hour wherein the son of man cometh.

Those that constitute the Bride are thus described in Rev. xvii. 14: "They that are with him are called, and chosen, and faithful." Only such will be admitted.

The "*call*" to the marriage embraces not only those that are alive at the moment of Christ's coming, but all that are sleeping in their graves, and there all the ancient worthies are resting — waiting.

. . . The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18. Wherefore, comfort one another with these words.

None have as yet ascended up into heaven, not even David, as it is here plainly stated, Acts ii.

29. Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

34. For David is not ascended into the heavens.

They all are in “*Sheol*,” the grave. The Scriptures declare that they all have “one breath,” and

20. All go unto one place; all are of the dust, and all turn to dust again.

Thus saith the word of God.

Dear reader, the saints do not go to heaven at their death, and the sinner into hell, and then at the judgment come in the presence of the Lord to be judged, and return again to their previous condition; no, no! Read what the Lord saith:

28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Thus it will certainly be, whether men refuse to believe, and learned theologians strive to mystify its plain import.

We will now proceed to notice Rev. xix. 9. “And he saith unto me, Write, Blessed are they which are

“CALLED UNTO THE MARRIAGE SUPPER OF THE LAMB.”

1. Why will they be specially blessed? Answer, they are now in a place that their Creator did not make for them. He took the material out of the earth, from which he made them, and breathed into Adam’s nostrils “*the breath of life*,” and Adam became “*a living soul*.” There was not, as I was taught, an immortal soul, infused into Adam. The expression is not to be found in the word of God, therefore, unscriptural and not to be credited.

2. Adam sinned, and for that act God said unto him ;
Gen. iii.

17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life:

18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field:

19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou *art*, and unto dust shalt thou return.

3. Since that, he and all his posterity have been returning to the dust, and we are reminded in Psalm cxlvi. to

3. Put not your trust in princes, *nor* in the son of man, in whom *there is* no help.

4. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

Therefore we are exhorted that while we are living souls, to labor to do

Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

“For dust thou art, and unto dust shalt thou return.”
When man ceases to breathe, it is written that

7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

That word rendered “spirit” is precisely the same in the original language, as this is in Isa. ii. 22: “Cease ye from man whose breath is in his nostrils,” not spirit, especially immortal soul. Jesus states in Mark xii. 27, that

He is not the God of the dead, but the God of the living: ye therefore do greatly err.

The reason why he is not appears plain, if we consult his word. God did not create death, nor the grave, to place man in; their origin is thus plainly stated in Rom. v.

12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

The effect of that sentence will remain until Christ returns to take his saints out from under the dominion of death. Although God is not the God of the dead, it is written also concerning the death and resurrection of Christ, that he

9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Far back in the dim, distant ages, David the prophet looked by inspiration through the vista of the long future ages, and while his flesh (dust) should be sleeping in the grave, exclaims:

26. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Again his full soul breaks forth in exultation, in the full assurance of awakening immortal, exclaims:

15. As for me I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness.

Then all the saints will be blest in awaking in the likeness of their living head; then the living will put on Immortality, "in a moment, in the twinkling of an

eye." All the early disciples died in the faith of sleeping until the return of Christ, hence Paul testifies:

20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

He therefore exhorts them to "comfort one another with these words." Surely that will be blessed. We will now consider

THE AWAKENING CALL TO THE MARRIAGE SUPPER of the Lamb.

1. Job, the seer of Uz, is very explicit in his testimony as it regards his faith in seeing his Redeemer on the earth, as it appears in his inspired testimony, and as we here read:

23. O that my words were now written! O that they were printed in a book!

24. That they were graven with an iron pen and lead in the rock for ever!

25. For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

26. And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

27. Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

2. He is no less explicit in man's intermediate state, as is plainly seen.

10. But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he?

11. As the waters fail from the sea, and the flood decayeth and drieth up;

12. So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

3. Job fell asleep in the full assurance that there was an appointed time when God would CALL, and that he would awake and respond to the call, as we can here clearly perceive:

14. If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.

15. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

4. The testimony of David, as it respects the "*Call*," when the Lord shall come to gather his saints, harmonizes with the above.

3. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4. He shall call to the heavens from above, and to the earth, that he may judge his people.

5. Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6. And the heavens shall declare his righteousness: for God *is* judge himself. Selah.

Then the long silence that hath rested on the world since his local utterances on Sinai will be broken, that caused Moses to exclaim, I exceedingly fear and quake.

Oh, what will it be, when God shall soar from on high, and utter his voice from his holy habitation! Beyond doubt that will be the inaugurating of the "time of trouble, such as never was," and is thus predicted by the prophet Daniel:

1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

Concerning this time of unparalleled trouble, we shall speak under the next subject; but it will be blessed to be carried away by the angels, and celebrate the marriage supper of the Lamb.

31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The destiny of the entire human race is foreshadowed in these brief portions of sacred writ, extremes such as have never preceded, nor ever will succeed.

The approaching Armageddon state, the prospective vision of earth's closing scenes, is foreshadowed in Isa. xxi.

19. Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

In the above we are taught the joy of the awakening Bride.

Through the night she hath been quietly sleeping,
For the expected glad morning's breaking.

The call is heard, "Awake and sing."

She then goes forth to meet her king.

In thy chambers enter now, shut thy doors about thee;
Long threatened wrath at last has come, thine eyes, it cannot see.

20. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

The day of vengeance now has come; the end of

indignation on Satan and his hosts, the doomed of the creation.

21. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

Permit me now to invite your attention to these words in Rev. xix. 17; "Come and gather yourselves together unto

THE SUPPER OF THE GREAT GOD."

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

God, when assembling ancient Gog on the mountains of Israel to make an end of him and his hosts, you will perceive, uses very similar language to the above; Ezek. xxxix.

17. And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood.

18. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

19. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

The above is beyond a doubt typical of "the supper of the great God." There Gog and all his hosts found graves, as thus predicted: —

11. And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, . . . and there shall they bury Gog and all his multitude: and they shall call *it*, The valley of Hamon-gog.

That place that they "*shall call*" "the valley of *Hamon-gog*," points to "a place called in the Hebrew tongue *Armageddon*," that awaits the "Gog and Magog" of the present day. Ancient Gog and Magog were destroyed in battle while surrounding the camps, and God's ancient people.

Please notice their anti-type at this very hour.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

I have shown, I think in a former part, that the camp of the saints was wherever the saints were assembled to worship, as in Hebrews xiii. 13, and also that "the beloved city" was the same as "the holy city" in Rev. xi. 2. The condition of God's people then and now are entirely different. Then they were trodden under foot by Papacy. Now they are compassed about by Gog and Magog. Notice that when in this condition they are destroyed by fire. The Devil deceived ancient Gog, the chief Prince of Meshech and Tubal. The Devil is now deceiving the kings of the earth. And here is the threatened punishment, before they are cast into the "Lake of fire, which is the second death:"

10. And the devil that deceived them was cast into the lake of fire and brimstone.

You will perceive that their punishment is limited to the existence of day and night.

11. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

And day and night is limited concerning that state of things. Job xxvi.

10. He hath compassed the waters with bounds, until the day and night come to an end.

Here is an instance where a servitude was threatened forever, but came to an end: Ex. xxi;

6. Then his master shall bring him unto the judges: he shall also bring him to the door, or unto the door-post: and his master shall bore his ear through with an awl; and he shall serve him for ever.

Here is an instance of "Eternal fire," but that smoke hath ascended up for ever and ever, and that fire hath long ceased to burn: Jude;

7. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Permit me now to invite your attention to a criticism of one of the ablest of linguists, who doubtless hath stated the truth of this solemn and awful subject. Psalm xxxvii.

20. But the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; *they shall consume; into smoke shall they consume away*.

Upon which Dr. Clark says:—

"If we follow the Hebrew it intimates that they shall consume as the fat of lambs, *that is, as the fat is* WHOLLY CONSUMED in sacrifices by the fire on the altar, SO SHALL THEY CONSUME AWAY IN THE FIRE OF GOD'S WRATH."

These words state the destiny of all whose names are not written in the book of life.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

It is certain that all whose names are not then written in that book at the coming of Christ, are cast therein, and Satan's certainly cannot be there. Therefore the lake of fire is his destiny.

You will please observe that the gathering of Gog and Magog in Rev. xx. 8, is precisely the same as that in the sixteenth chapter.

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

You will observe that this in chap. xvi. is called "*The Battle of that GREAT DAY of GOD ALMIGHTY:*"

14. For they are the spirits of the devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

"And he gathered them together into a place called in the Hebrew tongue ARMAGEDDON." This word is one of an intensity of meaning. Concerning which Dr. A. Clark states that, "The original of this word has been variously formed and variously translated. It is Har Megiddon, the mount of the assembly, Chormakgedehon, the destruction of their army." The learned Doctor's criticism is truly significant, and awfully impressive. In both of the above quotations, there is a gathering for a battle, and that is predicted

as “*The battle of THAT GREAT DAY.*” And most certainly that great day precedes the new heavens and new earth. Therefore there cannot be a battle on the new earth, ending with a deluge of fire from the new heaven upon Gog and Magog, while compassing the New Jerusalem. Such an idea certainly seems to be preposterous.

The battle and the parties that are to be engaged in that conflict are brought to view in the vision of chap. xix. We will, therefore, commence with this verse :

11. And I saw heaven opened, and behold, a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

Oh! what an immensity of meaning there is in that expression, “I saw heaven opened.” Man in this state of mortality is incapable of associating with those reserved and mighty ones. Therefore they are kept in an invisible condition till the order of God sees fit to manifest them. But here we have an instance that will illustrate this part of our subject, recorded in 2 Kings vi. 15–17. The servant of Elisha had gone forth when he beheld this state of things and returned to Elisha in a state of tremor.

15. And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

The King of Syria’s hosts had during the night surrounded the city to capture his master.

Please observe the man of God’s reply.

16. And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them.

Elisha then importunes God to let him see the invisible agents he holds in reservation to accomplish his behests, and behold for a short space *heaven is opened* to his astonished vision. He then beholds a detachment of God's mighty ones, as is here stated:

17. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha.

In like manner when the dead are raised in "*the great day*," heaven will be opened to all. Then as it is written, every eye shall see him.

7. Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

We are here presented with a symbolic number of them:

17. The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy place.

God frequently speaks of things that are not, as though they were. We have an instance of this in Habakkuk iii. when he states, "Thou didst ride upon thine horses and thy chariots of salvation. The sun and moon stood still in their habitation."

12. Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

In this verse the prophet places the vision in *the day of trouble*. In that day God will invade earth with

HIS TROOPS, called in Rev. xix. "The armies which were in heaven." The vision of Habakkuk was both retrospective and prospective. In retrospect he carries us back to an instance recorded in Joshua ix. when God fought for Israel.

11. And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

12. Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies.

Job thus describes some of the calamities in chap. xxxviii. that are to befall the wicked in the approaching "time of trouble" and "the day of battle and war:"

22. Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23. Which I have reserved against the time of trouble, against the day of battle and war?

A description of the hail is written in Rev. xvi. and reads,

21. And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

The above constitutes a portion of the terrific judgments awaiting those that reject God and his word, "the day of battle and war." When God had de-

stroyed Pharaoh and his hosts, Moses declared in Exodus xv. that

3. The LORD *is* a man of war; the LORD *is* his name.

4. Pharaoh's chariots and his host hath he cast into the sea; his chosen captains also are drowned in the Red sea.

5. The depths have covered them: they sank into the bottom as a stone.

As it regards the nature of the battle of that great day, the prophet Isaiah writes in chap. ix.

5. For every battle of the warrior *is* with confused noise and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

When John saw heaven opened he beheld a white horse, and "he that sat upon him," and on his head were many crowns, judging and making war.

14. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

16. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Then God will manifest before all the kings that have shed the blood of saints under the dark days of Papal domination, the words here uttered by Paul in his charge to Timothy :

13. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

14. That thou keep *this* commandment without spot, unbukable, until the appearing of our Lord Jesus Christ:

15. Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honor and power everlasting. Amen.

When John saw "heaven opened," and beheld "THE KING OF KINGS, AND LORD OF LORDS," after looking in silent awe at his surroundings of combined and indescribable splendor and majesty of the many crowned rider and the armies in heaven, he appears to turn, in order to take a view in another direction. He then exclaims:—

17. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.

The thought appears to me to be this, — "Standing in the Sun" conveys this idea, — that previously this mighty one, like all others, had been invisible. But heaven is now opened, he is seen standing in the light of the Sun, in the attitude of delivering these words, as written:— "Come and gather yourselves together unto the supper of the great God."

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

That is the end of lost creation,
Satan and his hosts' cremation.

David, in vision of that time of trouble, the moving

of the kingdoms, and the removing of the earth, in Psalm xlv. exclaims: —

1. God *is* our refuge and strength, a very present help in trouble.

2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

3. *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

4. *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the Most High.

5. God *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early.

The marginal reading is, “When the morning appeareth.” Beautifully impressive, that God early in that morning will take his saints away from the fire, wreathed earth and heaven!

Three words in the sixth verse are very expressive of the condition of the nations at this present time. “The heathen raged.” That is precisely the condition that the sounding of the seventh angel’s trumpet finds the nations. Rev. xi. 18, as you can here notice:

18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Please observe attentively the next sentence, that reads: “He uttered his voice, the earth melted.” These words are expressive of the fiery ordeal that old earth will pass through. Please compare them with these in 2 Peter iii. 3, 7.

10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and

the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

While the above is passing through its purifying process, he exclaims in this:

7. The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

Habakkuk in vision beheld the closing scenes of this world's history, and portrays the transition state in a fervid and awe-inspiring manner, and the effect, in vision, that "*the voice*" produced upon him. Oh! if the vision resulted in such an overwhelming effect on that holy man, what will be the effect when God shall roar from on high, and utter his voice from his holy habitation, when the heavens and earth shall shake? Notice his exclamation:

16. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

When the melting purgation is over and past, and the new heaven and the new earth appear, that the saints shall inherit, and "delight themselves in the abundance of peace;" then this eighth verse shall have its fulfilment:

8. Come, behold the works of the LORD, what desolation he hath made in the earth.

9. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

They then go forth upon the new earth, and the "Amazing change, a world created new. Their eyes

with raptures gaze, the glorious scenes to view." And Isaiah's vision is then consummated, as predicted in these words:

12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

Saints from the dust have waked to sing,
 Immortal like their beauteous king.
 His voice with joy they all have heard,
 Their dews been like "the dews of herb."
 To greet their king they all arise,
 Beholding with admiring eyes.
 They leave old earth in darkest gloom,
 It passes through its fiery doom.
 God's long pent wrath lost sinners meet,
 The heavens melt with fervent heat.
 Then will the new creation rise
 Beneath its ever sun-bright skies.
 Jerusalem will then come down,
 Saints with immortal glory crown'd.
 God's Tabernacle they do now behold,
 They stand upon its streets of gold.
 With beatific joy all sing
 Unending praises to their king.
 Afar o'er realms of vernal green,
 In robes of white, the saints are seen,
 Mid floral beauties strangely fair,
 Blooming in the ambrosial air.
 Some by the side of crystal rills,
 Melodious with their rippling trills.
 Next on the mounts of observation,
 Wrapt in sacred admiration,
 At the beauties of creation.
 Their anthems fill all Eden's plains.
 The Bridegroom king in beauty reigns.

Their voices sound like many waters,
From the blood-washed sons and daughters.
The mountains sing, trees clap their hands,
While saints from every age and land,
Repeat Redemption's wondrous story.
Now God has filled the world with glory.
'Tis done, it evermore shall be
Amid ages of Eternity.

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